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dition in which they left it? Are we to believe that those 30,000 wounded men, whose wounds were not mortal, those 10,000 cholera patients who were discharged from the Turkish hospitals, and all those unfortunate beings tainted and emaciated by scurvy, dysentery, and many other frightful diseases, brought back to France, to agriculture, to industry, or to national service, the strength of which they had been deprived? Are we to believe that amongst the 214,000 survivors, who have spent so many days in hospitals, there are not a great proportion — a quarter, at the lowest estimate, probably a third, and perhaps half — whose health will always remain enfeebled, shattered, and prone to relapse? What an enormous and incalculable loss of strength!

Here follow the losses of the English army:—

	Received into Ambulances or Hospitals.	Killed or Dead.
Wounded,	18,283	—
Died in hospitals in consequence of wounds,	—	1,846
Killed on the field of battle,	—	2,756
Fever patients and otherwise diseased,	144,410	—
Died in hospital,	—	16,290
Died at sea or elsewhere,	—	1,280
Total,	162,693	22,172

A COMMON MISTAKE.

Wendell Philips, in one of his earliest speeches, said, "If I had adopted what are called 'peace principles,' I might lament the circumstances of this case; but I believe in the *right and duty of magistrates to execute the laws.*" This implies that peace principles forbid the enforcement of law against wrong-doers, and condemn the legitimate operations of civil government as incompatible with the Bible.

Nothing could well be more untrue of peace-men and their principles. Here and there, indeed, you may find a peace-man so extremely radical as to deem it well-nigh as unchristian to punish wrong-doers in accordance with the law, as it is for them to break the law, and often seems more severe upon a court that condemns a murderer to the gallows than upon the murderer himself. Such nonsense, however, is rare, and not chargeable at all upon the principles of peace, and seldom on even the most radical peace men.

Facts, as well as reason, will fully confirm this statement. There are no stauncher, more reliable supporters of government than the strong friends of peace. Their principles, as well as their general character, compel them to be so. They believe, as all men of sense must, in the necessity of civil government, in its right to enact laws for the general good, and in the duty of rulers to execute those laws by a humane yet effective enforcement of its penalties. There cannot well be a grosser misconception than to suppose, that by peace they mean connivance at crime, an effort to screen wrong-doers from merited punishment, or any denial to government of the right to employ all the physical force that may be requisite for a due execution of its laws. Government is the guardian of the public weal; and such an enforcement of law against its violators is the chief, perhaps the only means it can use in the last resort for this purpose. If a government cannot, will not, does not in fact do this, it is recreant to its high trust, and must in time be superseded by one that will.

Still we find the idea strangely prevalent, that the strict principles of peace are somehow or other incompatible with the legitimate, indispensable operations of government. Not at all. It is in these that government finds its fullest,

strongest support. There is no loyalty to government and law so thoroughly reliable as that which springs from the principles of peace.

'But how can this be? The gospel bids us not return evil for evil, but overcome evil with good; and all punishment *does* return evil for evil, an *intentional* infliction of evil, suffering of some sort, upon the law-breaker in return for the evil he has done.' Just so; and why should it not be? Without this, there can be no penalty, nor indeed any government; for all government, whether human or divine, is a code of laws to be obeyed, and of penalties to be inflicted on the disobedient. All this seems essential to the very idea of government in any form.

'This may be law; but is it gospel?' Why not? Does the gospel contradict, reverse or nullify law? Does it allow no penalty for crime, no exercise of power to restrain or punish crime? Does any part of the Bible forbid the condign punishment of wrong-doers?

'I will not say it does; but the sermon on the mount, and some other teachings of Christ and his apostles would *seem* to contradict it.' If so, it can *only* seem; for the right and duty to punish wrong-doers are directly or indirectly inculcated throughout the Bible. In the Old Testament, the case is clear; and in the New the writings especially of Paul and Peter are full and decisive on this point. Strict non-resistance to sin, to all wrong, is nowhere commanded or allowed in the Bible; but we are required to resist in every proper way possible all forms of error and sin. Christ did so, God is continually doing so, and we are bound to do so to the utmost extent of our ability. So every Christian believes; and the term *non-resistance* conveys to most minds the false idea, that it is wrong to resist evil. It is not wrong but clearly, eminently right. We ought to make in the *right way*, by moral Christian means, all the resistance in our power. So every Christian, so every man of sense believes; and the watchword *non-resistance* says in fact what no one, not even the most radical Quaker, really believes. We endorse what we suppose he means by the term, but object to the term itself as sure to mislead. We are all bound to resist in every proper way whatever is wrong; and the only question is, how shall this be done?

THE ADVOCATE OF PEACE.

BOSTON, MASS., JANUARY, 1869.

INCREASED OPERATIONS.

The following brief statement, sent in the form of a Circular to a few of our friends, we now lay before all our readers, and bespeak for it their favorable consideration:—

TO THE FRIENDS OF PEACE:—

You know well how difficult it has been, the last eight years, to do much in our cause beyond keeping it alive, and ready to renew its work with redoubled zeal on the return of a reliable peace. That time, we trust, has now come, or surely coming, through the land; and accordingly we have made arrangements for a much wider and more effective prosecution of our cause than ever before by a large increase of our publications, more than tenfold in some departments, by sending forth Lecturers, and Colporteurs of our publications, and by establishing a WESTERN DEPARTMENT under a *District Secretary*, who has already entered

in part on his work. The Press has ever been our chief instrument next to the Pulpit; and we are now stereotyping some of the best works ever written on the subject, especially two by SENATOR SUMNER, and shall stereotype as fast as possible others that are much needed.

We shall, of course, need a large increase of funds; and our Executive Committee urge an effort to raise \$10,000 as the least that will suffice. Much more will be very desirable; but this sum, if furnished soon, might give our cause a new and very hopeful start from the shock occasioned by the late rebellion. Whatever is given, however, must just now come mainly from a few; and we hope our friends of ample means will give as largely as they do to *any* cause. We have received pledges of \$500, \$100, \$50, etc., from some of not large means; and if others of much larger means will do as well, we shall soon get all we ask. Please consider our request as favorably as you can, and forward the result, at your earliest convenience, to the *American Peace Society, Boston, Mass.*

On behalf of the Society.

HOWARD MALCOM, *President.*

GEO. C. BECKWITH, *Cor. Sec.*

BOSTON, Jan., 1869.

GRAND PEACE JUBILEE. — Arrangements are being made, in the spirit of Gen. Grant's motto, LET US HAVE PEACE, for a great festival to be held in the City of Boston, June 15, 16 and 17, 1869, in honor of the Restoration of Peace and Union throughout the land. This important event in American history is to be celebrated by the grandest outpouring of national, sublime and patriotic music ever heard upon the American Continent. The President of the United States, members of his Cabinet, Members of Congress, Heads of Departments, and the Governors of all the States are to be invited. An immense coliseum, capable of accommodating fifty thousand persons, to be erected for this occasion, to be magnificently decorated, historically emblematic of State and National progress since the formation of the Union. The coliseum is to be 500 feet long and 300 wide, requiring 800,000 feet of lumber for its construction. There is to be a chorus of 20,000 voices, and an orchestra of 1,000 musicians. The season tickets, admitting one gentleman and two ladies, are to be \$100; and besides these, of which 1500 are expected to be taken, thus realizing \$150,000 in this way alone, "many gentlemen have subscribed \$1,000, while others have almost given their names to draw whatever sums may be necessary." The avails are to be distributed among the widows and orphans of those who fell in the rebellion.

A PEACE REFORMER IN PARLIAMENT. — REV. HENRY RICHARD, for the last twenty years Secretary of the London Peace Society, a man of marked ability every way, has been chosen to Parliament from Wales, his native country, with singular unanimity, by 11,667 votes, while his colleague from the same district was chosen by only 7,613, little more than half as many. Mr. Richard will

thus enter Parliament with a strong prestige in his favor; and from what we personally know of him as a man of talent, culture and sound common sense, of various information and powers of debate akin to those of our own most accomplished debater, Wendell Phillips, we shall expect in due time to hear his voice with effect in the House of Commons.

BRIEF EXTRACTS FROM CORRESPONDENCE.

1. A fast friend of our cause, to whom some of our publications were sent, says, "they were kindly received, and I hope read with some degree of interest. I visited (in N. H.) some of the neighboring towns, and conferred with some clergymen; but I did not find as cheering a response as I had hoped to meet. * * The subject is, not yet regarded as its importance demands. It is not looked upon as identified with the dearest interests of the world. Yet there is no real ground for discouragement; people cannot *always* sleep over a cause so worthy of their attention."

Our friend conceived the idea, a very good one, of enlisting "a neighboring newspaper," and also of "calling a convention in order, to awaken an interest among the people." Another good idea which we hope ere long to see carried out in many places. He obtained a few subscribers to the *Advocate*, but could not continue this service. "Yet regarding the cause as I do," he says, "I shall labor for it to the extent of my power, hoping the Lord will give success to my efforts."

2. Another friend in P——, Me., a gentleman of culture belonging to the "old school," now in his 84th year, writes, "You are engaged in a cause of world-wide importance, and perform your duties as Secretary with wisdom and ability. I read your monthly publications with interest, and hope in the results. I consider the Peace Society, in its labors to enlighten the communities of the governed here and throughout Christendom, as not only *not second to any other Christian enterprise*, but as lying at the foundation of all our hopes for evangelizing the earth." Our friend, besides promising us \$10 himself, speaks of others around him who purpose like liberality.

3. Another from Ct., in transmitting some contributions, says, "there is not the bitter hostility to the Peace cause that there was 30 years ago to Anti-Slavery; but there is *a profound indifference hard to be overcome*. If men's minds are turned to the subject, they consider it a hopeless task. You doubtless meet with a great deal to try your faith and patience, not only from the world, but from the professed followers of the Prince of Peace. But He who could redeem the slave, notwithstanding the extreme opposition of the masses in our country, can and will secure, sooner or later, the triumph of Peace. So courage, Brother, to the end. The joy at last will be in proportion to the difficulties overcome."

COMMENDATION OF THE ADVOCATE. — We seldom quote any of these, but are especially glad to copy one from an ex-slave State, the *Christian Observer*, published at Cattlesburg, Ky. "*The Advocate of Peace*. This is a handsome pamphlet issued by the American Peace Society, Boston. To be an advocate for Peace is very commendable, for there is nothing better, provided we can have it on just and equitable terms; and we are not sure that the doctrine of non-combateness could *not* be sustained by the New Testament. At any rate, it is a safe rule, 'So far as in you lieth, live peaceably with all men.' We wish the *Advocate of Peace* great success."